

THE

# Latter-day Saints' Millennial Star.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.*

*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.*

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## Reliance on God.

A most delightful and happy state of mind is that which enables a person to trust in God. He indeed is blessed and gifted above measure who can exercise implicit confidence in the Almighty. Not only does such confidence fill the soul with present joy and gladness, and conjure up a scene of enchantment in every wilderness of life, but it also ennobles a man, and tends more to his exaltation and greatness than any other qualification. Let no one be so impious and degraded in his feelings, as to consider a man who can exercise a boundless trust in God, either superstitious, credulous, or weak-minded. And this is not strange, mysterious, or aerial, but simple and tangible, and consistent with the experience of thousands, and is abundantly illustrated in the history of their lives. To what a pinnacle of honour and distinction has self-reliance raised many a man born in obscurity, and to whom fortune had long seemed cruel and sparing of her gifts? This is the lowest form of reliance. Men who have relied on their destiny, and although not claiming to be servants of God, yet have imagined that they were raised up for a certain work, have surmounted stupendous heights, moulded the millions to their will, grasped the reins of government from the hands of kings, and mounted the imperial throne of nations. To how high a pinnacle of great-

ness, then, will reliance on God exalt a man, and into what an infinitude of time will the enjoyment of his happiness extend! Reliance on God is the most certain in its fruits, and as a state of being it is the safest; for it is a tree that is never barren, and a ground that is never dangerous. While on the other hand men often rely on powers which they only imagine themselves to possess, and attempt things for which they are not adapted, and to which they are not called. Their course consequently ends in confusion and sometimes in their ignominious death, while their memories are execrated by the victims of their failures. Neither let it be supposed that reliance on God is subversive of the agency and self-reliance of man. A superior law always comprehends an inferior one. He who possesses confidence in the Almighty will also act manfully the part which Providence has assigned to him, and while his faith causes him to feel that all things are working together for his good, he will also be a co-worker for his own exaltation. Although such a person may err for a time, or be led away by false religions, yet he is among the first to receive the Gospel, and to listen to the inspiration of the Spirit of God, and the Lord finds no difficulty in moulding him to His will; therefore in no case is that man barren of fruit, or in his position dangerous.

One of the most remarkable instances on record of reliance on God is to be found in the history of Abraham. The illustrious character of this worthy is not only a striking proof of the compatibility of reliance on God with greatness, but his history is a remarkable example of the blessings and exaltation resulting therefrom. For him it obtained the honourable appellation of "Father of the Faithful," and the glorious promise that in him and in his seed should all the nations of the earth be blessed. Therefore, let the Saints who claim to be his children trust in the God of Israel, and thus honour their father by following his example.

Men believe that there is a God; more, they are conscious that there is a God, be their notions and interpretations concerning Him what they may; they believe in His Almighty power and infinite resources, but yet how few trust in Him. In the egotism and pride of their hearts they imagine that they can get on without God, and with the cloak of their ingratitude they hide the goodness of His providence, and take the honour unto themselves. Poor humanity! How few of the blessings which it has enjoyed can justly go down to its own account—how dependent has it been on Him whose claims to its love and confidence it so seldom acknowledges. The most which the world owes to itself are its own failures.

As much as men feel stigmatized by the title of infidel, the generality of them would tremble to commit themselves to the providences of God, and would sleep in suspicion were their affairs intrusted to the care of the Almighty. Sectarians, who work themselves up to a point from which, as they would express it, they might spring into the fountain of redeeming love, are but like men working up to a pitch of insanity to throw themselves from a horrible precipice, and not as children coming unto a Father whose love for them is greater than that of an earthly parent. The fact is, the sectarian's professions of reliance on God are mixed results of hypocrisy and fear. There is not one in a hundred that even professes to serve God and to rely on Him, and were it not for the fear of HELL, not one in a thousand would make the profession. But for our part we could not love and worship a being, though he possessed fifty hells, and the power to cast us into them,

were they the only claims which he had on our love and homage. If we bowed to him it would only be for the reason that the weaker always bow to the stronger—for the lack of power to contend with him; and for the same reason also that many pretend to serve God—through fear. Now we would distinctly bear our testimony that God is not a being to be dreaded by those who desire to do right; and if through weakness we sometimes err, yet are striving to do His righteous will, His tenderness towards us is greater than that of an earthly father, and the Saints at all times may rely on Him with greater security than a babe reposing on the bosom of its mother. This testimony we give upon authority to us greater than all other—the authority of our own experience. Upon like authority will God establish His claims to the homage of the world. Let the Saints of Latter-days boldly test them, as did our Father Abraham, even though it be to offer up *their Isaacs*, and then, like him, will they demonstrate that they can trust in God.

The Lord designs to convince every son and daughter of Adam of two facts, by their own *experience*—on one hand, that they cannot trust with security in human institutions, neither in their own strength nor wisdom, and that to solve the social problem, or to take mankind through all the stages of progressive being and endless exaltation is a task which none but God through His Priesthood can perform; on the other hand, that, if men will but rely on Him, and do His will, their exaltation is most certain, and not under the control of fickle fortune. They are then superior to all circumstances, and all things work together for their good.

God is too great to make machines of men, or to desire the constrained homage of His creatures. His love for them is also too enlarged, and the exaltation which He has in store for them too glorious, for Him to infringe upon their agency. He therefore designs that all mankind should realize their insufficiency without Him, and prove His goodness and Almighty power to save, that thus their confidence in their lawful king, may approximate to the infinitude of His love, and they bow, of their own *free will*, to Divine authority. The world will yet learn that it is as politic as it is just and natural that man, with all that he possesses, should be un-

der the absolute control of his Heavenly Father. The history of the world is written alike with the failures of men and the providences and goodness of God, and when all shall have read the sum as it is written in the great book of accounts, every man will be satisfied, on the authority of *his own experience*, that on God, and on Him alone, is reliance safe.

The world has also yet to learn that Divine punishment is either the necessary and direct effect of our own misdeeds, or God's correction for past sins, which is at all times discipline for future benefit. The reason why the Lord allows the mixture of evil with good is because it is absolutely necessary; and if we have afflictions and privations to encounter He invariably directs them to our advantage and exaltation. It should also at all times be remembered that the greater our faith and reliance in God, and the more perfect our obedience to His will, the less are our sufferings and trials, the greater is our happiness, and the more rapid is our advancement in the scale of being. Our own faithlessness and disobedience are the worst evils that we have to afflict us. Let society serve the Lord God and implicitly rely on Him, and evils of every kind will go into the back ground, for they are only like the hangman—necessary consequences of transgression.

Let us Latter-day Saints especially trust in God; not with words merely; not serve Him with such a "nice sermon," "beautiful prayer," "wonderful testimony," but with ourselves, our energies, wives, children, money, property, and all that we are and have. Trust in Him for his *Fatherly* qualities; worship Him from the overflowing gratitude of the heart, and serve Him without hypocrisy. If you cannot do this, never bow the knee, but turn infidel, or go again into the sectarian world, for this Church is not the place for you. If you are fearful and unbelieving, you will there find plenty of devils to afflict you, and plenty of chances of obtaining an inheritance in the great prison house, for the fearful and unbelieving are expressly promised that they shall be turned into hell, with all the nations that forget God; and there you will have to stop until you have learned that neither the strength of man, nor gold, silver, devils, nor hells are to be relied on, and that safety and exaltation

are only to be obtained by *reliance on God* and obedience to His laws.

When a Latter-day Saint begins to doubt, to lose his confidence in God and in His Priesthood, to fear lest the Church will make a wrong move, and to feel that he cannot trust himself, body and soul, and, what is so much dearer to many, his possessions, in the hands of the Almighty, we would advise him to repent of his sins and be baptized for the remission of them, and then, by earnestly seeking, obtain the gift of faith.

When a Saint receives a blessing from the hand of the Almighty—a fresh proof that his reliance on Him has not been in vain—let a memorandum be made of it; not on a scrap of paper, for that might be destroyed; not in a book, for that might be laid on the shelf; *but let him engrave it on the tablets of his heart*, that its impression may become a part of his being, to last while memory holds her seat or immortality endures. Thus his faith in God shall increase, and the feeling of security in relying on Him grow until it is boundless.

Is there a man bearing the name of Latter-day Saint who dares say that he has received no blessings to record, and that his experience is not a testimony that he can trust in God? If there is, he is in an unnatural place, and bears a name which does not belong to him. Moreover, we would not like to call that man our friend, and, if we trusted him, we should expect to be betrayed, for his heart is blackened by the sin of ingratitude, and petrified by its own evil qualities.

The great secret of the Saints' past success is their faith in, and reliance on, God. Had they been destitute of these, they would have been like Samson shorn of his locks; with these, they are as a legion of Samsons in the fulness of vigour. The Saints have accomplished things which have alike been a marvel to themselves and to their enemies. The reason is they have drawn the inspiration of their acts from a source above that which is human; the consequence is that their efforts and the success of the work in which they are engaged have been more than human also.

All things in the eternal rounds of existence must find their level! Therefore if the Saints make *God their standard*, they will continue to ascend in the scale of being until they become *Gods*. This



may seem sweeping and exaggerated logic, yet in reality it is as simple as that two and two make four. We are often staggered at principles and conclusions merely because we lack the courage to look them in the face. All things and states are subject to mathematics of their own order. To name the necessary ingredients of a successful enterprise; to weigh, measure, and determine the qualities of the material, and the principles which it takes to make a nation happy, great, and glorious; is as consistent and as easy to the Almighty as the task of a builder in the construction of a piece of architecture. Men are continually solving problems more difficult than these need be to them. The basis of greatness, happiness, and endless ex-

altation is very simple. It is faith in God, reliance on Him, and obedience to His laws. All other conditions will grow out of these, and will develop themselves in their own order as natural consequences. Therefore, when God's Prophet commands Israel to move, let them do it as with the heart of one man, whether it be to cross the plains with hand-carts, or to accomplish any other of the Almighty's purposes. Let none talk of failure, for such a word ought not to be in the vocabulary of a "Mormon." If we trust in God with unwavering faith, and do His will with full purpose of heart, the success of our every righteous enterprise is most certain, and our exaltation in His kingdom is inevitable!

## History of Joseph Smith.

(Continued from page 153.)

[October, 1840.]

The following is the article referred to above—

In order to investigate the subject of the Priesthood, so important to this, as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.

There are two Priesthoods spoken of in the Scriptures, viz., the Melchisedec and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchisedec Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.

Its institution was prior to "the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy," and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers, and blessings belonging to the same, and are held, controlled, and directed by it. It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has con-

tinued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great grand progenitor of whom it is said in another place he is Michael, because he was the first and Father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness of times; i.e., the dispensation of all the times, have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed; Ephesians, 1st chap. 9th and 10th verses, "Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth in him."

Now the purpose in Himself in the winding up scene of the last Dispensation is that



all things pertaining to that Dispensation should be conducted precisely in accordance with the preceding dispensations.

And again, God purposed in Himself that there should not be eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them: Hebrews i, 14. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation."

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to His connexion with man, and that glorious and perfect order which He established in Himself, whereby he sent forth power, revelations, and glory.

God will not acknowledge that which He has not called, ordained, and chosen. In the beginning God called Adam by His own voice. See Genesis 3rd Chapter, 9, 10 v., "And the Lord called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and hid myself." Adam received commandments and instruction from God; this was the order from the beginning.

That he received revelations, commandments and ordinances at the beginning is beyond the power of controversy; else how did they begin to offer sacrifices to God in an acceptable manner? And if they offered sacrifices they must be authorized by ordination. We read in Gen. 4th chap., 4th v., that Abel brought of the firstlings of the flock and the fat thereof, and the Lord had respect to Abel and to his offering. And, again, Hebrews xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke

after he was dead must be by being sent down out of heaven to administer.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

The power, glory, and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing.

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life, and never failed of a blessing. Gen. 5th chap., 22 ver., "And Enoch walked with God after he begat Methuselah 300 years, and begat sons and daughters, and all the days of Enoch were 365 years; and Enoch walked with God, and he was not, for God took him." Now this Enoch God reserved unto Himself that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there have been but little revealed. He is reserved also unto the Presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul: therefore Jude spoke of him, 14, 15 verses, "And Enoch, the seventh from Adam, revealed these sayings: Behold, the Lord cometh with ten thousand of his Saints."

Paul was also acquainted with this character, and received instructions from him: Heb. xi. 5, "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God; but without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a revealer to those who diligently seek him."

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent, to be revealed in the last times.

Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters, be held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. See Heb. 11th chap., part of the 35th verse, "Others were [tortured, not accepting deliverance, that they might obtain a better resurrection."

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labours and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand those who were tortured, not accepting deliverance, received an immediate rest from their labours. See Revelations 14th chap., 13th verse, "And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labours and their works do follow them."

They rest from their labours for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies. But we shall leave this subject and the subject of terrestrial bodies for another time, in order to treat upon them more fully.

The next Great Grand Patriarch who held the keys of the Priesthood was Lamech. See Gen. 5th chap., 28th and 29th verses, "And Lamech lived one hundred and eighty-two years and begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed." The Priesthood continued from Lamech to Noah: Gen. vi., 13, "And God said unto Noah, The end of all flesh is before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth."

Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah, that He talked with him in a familiar and friendly manner, that He continued to him the keys, the covenants, the power, and the glory, with which He blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last

time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty, in any of the dispensations, shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall the sons of Levi offer an acceptable sacrifice to the Lord. See Malachi iii., 3, "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord."

It will be necessary here to make a few observations on the doctrine set forth in the above quotation, as it is generally supposed that sacrifice was entirely done away when the Great Sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges, and authority of the Priesthood, or with the Prophets.

The offering of sacrifice has ever been connected, and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power, and blessings.

Elijah was the last Prophet that held the keys of this Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Saviour had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the Prophet before the great and terrible day of the Lord," &c. &c. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, 2nd chap., 2nd, and 3rd ver., you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the Priests; so that the offerings and sacrifices are not all consumed upon the altar—but the blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and will exist when the powers of the Melchisedec Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by all the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations. See Book of Doctrine and Covenants.

#### REPORT OF THE PRESIDENCY.

The First Presidency of the Church of Jesus Christ of Latter-day Saints would respectfully report—

That they feel rejoiced to meet the Saints at another General Conference, and under circumstances as favourable as the present. Since our settlement in Illinois we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy has generally been manifested by all classes of the community, who, with us, deprecate the conduct of those men whose *dark and blackening deeds* are stamped with everlasting infamy and disgrace. The contrast between our past and present situation is great. Two years ago mobs were threatening, plundering, driving, and murdering the Saints. Our burning houses enlightened the canopy of heaven. Our women and children, houseless and destitute, had to wander from place to place to seek a shelter from the rage of persecuting foes. Now we enjoy peace, and can worship the God of heaven and earth without molestation, and expect to be able to go forward and accomplish the great and glorious work to which we have been called.

Under these circumstances we feel to congratulate the Saints of the Most High, on the happy and pleasing change in our circumstances, condition, and prospects, and which those who shared in the perils and distresses, undoubtedly appreciate; while prayers and thanksgivings daily ascend to that God who looked upon our distresses

and delivered us from danger and death, and whose hand is over us for good.

From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion; in this, however, we are agreeably disappointed, which gives us strong assurance that the Saints are as zealous, untiring, and energetic as ever, in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way. Let the brethren ever manifest such a spirit, and hold up our hands, and we *must, we will go forward*; the work of the Lord shall roll forth, the Temple of the Lord be reared, the Elders of Israel be encouraged, Zion be built up, and become the praise, the joy, and the glory of the whole earth, and the song of praise, glory, honour, and majesty to Him that sitteth upon the throne, and to the Lamb for ever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island, and from continent to continent, and the kingdoms of this world become the kingdoms of our God and His Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the Churches, at home and abroad, on this continent, as well as on the islands of the sea; for by this principle, and by a concentration of action, shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts. Wherever the faithful labourer has gone forth weeping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him; and the information we receive from all quarters is that the labourers are few and that the harvest is great. Many wealthy and influential characters have embraced the Gospel, so that not only will the poor rejoice in that they are exalted, but the rich in that they are made low. The calls to the Southern States are indeed great; many places which a short time ago would think it a disgrace to give shelter to a "Mormon," on account of the many misrepresentations which were abroad, now desire to hear an Elder of the Church of the Latter-day Saints.

On the islands of the sea, namely, Great Britain, there continues to be a steady flow of souls into the Church. Branches have been organised in many large and populous cities, and the whole land appears to be thirsting for the pure streams of knowledge and salvation.

The Twelve have already printed a new edition of the Hymn Book, and issue a monthly periodical in that land. Several families have already arrived here from England, and a number more are on their



way to this place, and are expected this fall.

If the work rolls forth with the same rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation; the polished European, the degraded Hottentot, and the shivering Laplander; persons of all languages, and of every tongue, and of every colour; who shall with us worship the Lord of Hosts in His holy Temple, and offer up their orisons in His sanctuary.

It was in consideration of these things, and that a home might be provided for the Saints, that induced us to purchase the present city for a place of gathering for the Saints, and the extensive tract of land on the opposite side of the Mississippi. Although the purchase at that time, and under the peculiar circumstances of the Church, appeared to many to be large and uncalled for; yet from what we now see, it is apparent to all that we shall soon have to say, "The place is too strait for us, give us room that we may dwell." We therefore hope that the brethren who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power, will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the Church, and which eventually will be of great value.

The good spirit which is manifested on

this occasion, the desire to do good, and the zeal for the honour of the Church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion; sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the Church that another edition of the Book of Mormon has been printed, and which is expected on from Cincinnati, in a short time; and that arrangements are making for printing the Book of Doctrine and Covenants, Hymn Book, &c.; so that the demand which may exist for these works will soon be supplied.

In conclusion we would say, brethren and sisters, be faithful, be diligent, contend earnestly for the faith once delivered to the Saints; let every man, woman, and child realize the importance of the work, and act as if its success depended on their individual exertion alone; let them feel an interest in it, and then consider they live in a day, the contemplation of which animated the bosoms of Kings, Prophets, and righteous men, thousands of years ago—the prospect of which inspired their sweetest notes, and most exalted lays, and caused them to break out in such rapturous strains as are recorded in the Scriptures; and by and by we shall have to exclaim, in the language of inspiration—

"The Lord has brought again Zion,  
The Lord hath redeemed his people Israel."

(To be continued.)

## The Latter-day Saints' Millennium Star.

SATURDAY, MARCH 15, 1856.

**THE INSTRUCTIONS OF THE PROPHET JOSEPH SMITH.**—We wish to call the particular attention of our readers to the instructions of the Prophet, Joseph Smith, on the Priesthood, in this Number of the *Star*. No other published document on this subject has yet come under our notice that embraces such an amount of instruction as this article. It is one of those productions which will richly repay careful and frequent perusal. Among the many grand principles it illustrates, we will here mention but one, and leave those who seek after knowledge to examine this rich mine of intelligence for themselves.

The principle that all afflictions will be sanctified to those who keep the commandments of God, we believe is acknowledged by all who profess to believe the Bible. Latter-day Saints can realize the hand of God in their afflictions in this life, and they will often refer to past afflicting events, and relate how they have proved blessings; but the Prophet Joseph has shed light on the subject beyond the vale of death, and shown the glorious results of sanctified affliction in the resurrection. Those who suffer in this life, waiting in patience and hope for the day of their deliverance, will

come up in the resurrection with a purer body and brighter glory than those who suffer here in the fiery furnace of trial here in the flesh. Thus to trace the benefits of affliction, not only in this present life, but to the glorious results in the next, is a great source of comfort and consolation to the faithful, and they can see the force of the exhortation of the Apostle—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

**THE INDIAN POLICY OF THE UNITED STATES GOVERNMENT.**—Anything pertaining to the American Indians is of deep interest to the Latter-day Saints, although to some of them in Europe the subject may seem a distant one. For these reasons we occasionally publish some items concerning them in the *Star*. The article from the *New York Tribune*, which we publish in this Number, contains many useful and correct ideas; but as the Saints believe the revelations of the Lord, they view the Indians in a more favourable light than others do.

The descendants of Abraham, in the lineage of the Priesthood, have always been hated by the Gentile portion of the world, and persecuted by them whenever they have had the power to do so. This was the case with ancient Israel, and has been with the Jews in modern times. As with them, so with the aborigines of America and the Latter-day Saints, who are branches from the same great stock. Why are they thus persecuted? Simply because they are the natural heirs of the Priesthood, and of the earth, which they will eventually possess and rule in righteousness, when the devil, and all who do his will, have no more power. For this reason Satan has influenced the hearts of men to waste and destroy them. This is the reason why the Jews, Lamanites, and Latter-day Saints have been wasted and destroyed by the Gentiles, so far as they have had power to do so, and while it has been a chastisement to the Lord's chosen people, and will be sanctified to them in preparing them to inherit the blessings promised to their fathers, the Gentiles have the guilt of shedding innocent blood upon them, and have got to atone for their evil deeds.

Double dealing, treachery, and the spirit of indiscriminate slaughter have been the general characteristics of the American people in their intercourse with the Indians. The General Government, instead of interposing any effectual barrier for their protection from the rapacity and vices of unprincipled white men, have allowed them to be abused, insulted, and swindled, until, in many instances, forbearance on the part of the Indians, could no longer be considered a virtue by any one who would look at the subject in the light of reason and justice; while the Government, instead of interposing its strong arm for the defence of the weak, has followed up the hue and cry against these barbarians with the bayonet. Many, if not the majority, of the treaties made with the Indians for the purchase of their lands, and removal therefrom, have been obtained by threats and chicanery, while the blackness of the deeds has been partially covered over with a little glittering gold. The published history of the past, to say nothing of thousands of living witnesses, testifies to this fact. The most of the present Indian difficulties in the territory of the United States had their origin in the aggressions of white men, and yet, instead of making efforts to bring them to justice, the universal cry is death and extermination to the Indians. If the majority of the American people possessed the enlightened views of Mr. Greeley on this subject, it would present a more favourable aspect than it now does; but the time is near when these Lamanites will plead their own cause in a most effectual manner, for the promise is upon them that their bow shall yet abide in strength, and they shall become a terror and a scourge to the Gentiles who oppress them.

Both the people and the Government of the United States, by their past and present Indian policy, are themselves most effectually preparing the scourge for their own chastisement. The God of heaven, by revelation, led the fathers of the Lamanites to the American continent, and promised them that their children should inherit it with such of the Gentiles as would repent of their sins and become grafted into Israel, through the covenants of the Priesthood. The Gentiles, entirely regardless of the designs of the Almighty, have sought, by force, treachery, and the introduction of every destructive vice and abomination pertaining to sectarian Christianity and modern civilization, to establish a title for themselves. Query— which title is the best and will in the end supersede the other?

Those who believe that the Lord is now establishing His kingdom on the earth, and that the Latter-day work is in progress, have no difficulty in answering the question, and we leave the future to solve the problem for those who do not.

THE "JOHN J. BOYD," which sailed from Liverpool on the 12th December, arrived at New York on the 15th of February.

THE "WESTERN STANDARD."—We publish in this Number of the *Star* the Prospectus of the *Western Standard*, and as it is designed to be used as a means of spreading the truth, we hail the appearance of the Prospectus with pleasure. We trust that Elder Cannon will meet with that success in his undertaking which is commensurate with its importance.

APPOINTMENTS.—Elder Daniel Daniels is appointed to succeed Elder Dan Jones in the Presidency of the Church in the Welsh Principality.

Elders Israel Evans and Benjamin Ashby have been appointed Counsellors to Elder Daniels.

Elder Thomas Whiteley is appointed to labour under the Pastoral charge of Elder Henry Lunt.

Elder John Sanderson is appointed to labour in the Bedfordshire Conference, under the Presidency of Elder Bayliss.

## Foreign Correspondence.

### CALIFORNIA.

San Francisco, California,  
January 4, 1856.

Dear Brother Franklin—I take the liberty of forwarding you the enclosed Prospectus of the contemplated publication to be issued in this place. I feel almost ashamed of not corresponding with you oftener, but we have been so very busy since our arrival in getting the Hawaiian translation of the Book of Mormon through press, that I have had but very little time to attend to corresponding; I trust, however, that I shall be more attentive in future.

The body of the book is finished; the title page, index, &c., we expect to be able to set up about the 20th instant,

when we expect a fount of suitable type by the steamer from New York. I shall take pleasure in forwarding you a copy, as soon as I can have it bound, by the first opportunity.

As you will see, by the Prospectus of the paper, the price is stated at \$5. In thinking the matter over, however, I have thought it best to reduce it to \$2.50 in England and elsewhere, as at the former price there are but very few, outside of California, who could subscribe for it.

Accept of my love to yourself, and remember me to brother Daniel Spencer and brethren in the Office.

Praying the Lord to bless and prosper you continually, I remain

Your brother in the Lord,

GEO. Q. CANNON.



PROSPECTUS  
OF THE  
**WESTERN STANDARD.**

It is the intention of the Subscriber to commence the publication of a Weekly Newspaper bearing the above title, the first number to be issued about the middle of February next, to be devoted to the interests of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—to be an exponent of its doctrines, and a medium through which the public can derive correct information in relation to its objects and progress. Its columns will also contain items of general intelligence and the current news of the day, both foreign and domestic, which, from our position, situated in the Queen City of the Pacific, we will be able to obtain at the earliest dates and in ample detail.

It will be our aim to make "THE WESTERN STANDARD" an interesting and instructive sheet; and, as its columns will be enriched by the correspondence of the Elders of the Church, who are labouring in different portions of the earth, and by choice selections from the leading papers of the United States and Great Britain, we trust it will be satisfactory to our subscribers.

To the Saints, the announcement that another publication is being issued, under the sanction of the First Presidency of the Church, that will be found on the side of truth, defending it and heralding it forth, will be received with pleasure, and will, no doubt, meet with their hearty co-operation and support.

As a medium of advertising, the columns of "THE WESTERN STANDARD" present unusual facilities to business men and general dealers, as it will be extensively circulated among the emigrating portion of our community.

GEO. Q. CANNON.

SAN FRANCISCO, CAL., JANUARY 4TH, 1856.

**Terms of Subscription—\$5 per annum, in advance.**

 ADVERTISEMENTS INSERTED AT REASONABLE RATES.

"THE W. S." will be issued every Saturday. OFFICE—No. 118; MONTGOMERY ST.

**SEEK** first the kingdom of God and its righteousness, and thus lay the foundation for increase that shall be perpetual and eternal.

We speak of time and eternity as if the one were the antithesis of the other, yet in point of fact what are they? The one is a shoreless ocean, rolling with unceasing tide; and the other is man's puny arithmetic, trying to number a few of its surging waves. Man is said to be *destined* for eternity; rather say he is *born* into eternity.

It is all blarney about men and women never loving but once—as if there be only one kind of love. The origin of the absurdity lies in the very natural fact that a second love is different from a first, as a third is different from a second. Is there only one note in a gamut, or one octave in music? Is there only one kind of rose, or one kind of colour? Love is infinite and eternal.—*Family Herald*.

## Reply

OF ELDER WILLIAM WALKER, OF THE CAPE OF GOOD HOPE MISSION, TO AN ANONYMOUS WRITER IN THE "PORT ELIZABETH MERCURY."

In the Port Elizabeth *Mercury* of Oct. 20th, a reply appears to Mr. W. Smith "versus the 'Common Prayer Book,' and versus the 'Bible Equally,'" without signature, in which I observed the following—

"The United Church of England and Ireland, to which you evidently prove that you no more belong than did Swedenborg, or Priestley, or Belsham, or Joanna Southcote, the pretended mother of a newly to be born Messiah, or Joe Smith, in the Temple of Nauvoo, or his successor in the State of Utah in North America, the pretended author of a new revelation (in addition to the Bible) called the Book of Mormon, which was really only a fanciful novel about the supposed first peopling of America, written many years before Smith's birth by some person for amusement, and then thrown aside, but which Joe Smith afterwards found, and either ignorantly took it for real history, or pretended to consider it as a new revelation, authorizing any man to have a plurality of wives, &c., as Brigham Young, the present head of the Mormons in their infamous State called Utah, in North America, has for his own share *seventy*, whom he, as governor at Utah, and holy priest of Joe Smith, makes drive about the streets there altogether, in two rows, on two benches, in an immense double-sided char a banc, as if they were the seventy disciples mentioned in Luke xi, 17."

Now whether this author has made the above *false statements* ignorantly or wilfully remains to be shown. However, it is quite evident that he, like thousands of others, has not the least desire to state the truth with regard to the Latter-day Saints, their doctrines, their leaders, or the Book of Mormon. But Bishops, Clergymen, Ministers, Teachers, and many professed Christians choose rather to circulate falsehoods and make denunciations, such as "Joe Smith," "False Prophet," "Deceiver," "Blasphemer," "Book of Mormon a fanciful novel," "a

romance," &c., &c., "Brigham Young has *seventy wives*! Shocking! O, awful!! Mormon polygamy!!! O, horrible!!!!"

Let learned Divines produce some evidence to substantiate their denunciations. Let them produce one scriptural evidence to prove that the doctrines of the Latter-day Saints are false, if they can. When they do this, the reflecting mind of the more thinking public will have some grounds for believing their denunciations, which, up to the present, are without proof.

But to the point. This author before alluded to, states above that "the pretended new revelation, called the Book of Mormon, authorizes any man to have a plurality of wives." Now every one that has read the Book of Mormon knows that to be false—that it authorizes no such thing. Therefore, if this writer has never read the Book of Mormon, he is wilfully ignorant; because every person in the Colony has access to that book on application. If he has read it, he is *wilfully wicked*, and has made such statements to *deceive* the public. Therefore, if under such circumstances this writer does not know what the Book of Mormon contains, we ask, what does he know about its origin? We answer, *nothing*. If he does know, and then states that it contains that which it does not, we again ask, what confidence can the people have, or how can they be justified in believing what he says about the origin of the Book of Mormon, or about "Joe Smith," as he calls him, or Brigham Young having *seventy wives*, or about the doctrines of the Latter-day Saints? We answer, that they can neither be justified before God in believing in the denunciations of this writer, or any others that take such a course, whether Pope, Cardinal, Bishop, Clergy, Minister, or Teacher, laity not excepted.

But what is still more strange, this learned writer has contradicted his own statement. In the first place he says that "Joe Smith's successor is the pretended author of a new revelation (in addition to

the Bible) called the Book of Mormon," and then immediately makes out "Joe Smith" to be the author, &c.

Now one would have thought that this learned writer would never have made such a *glaring contradiction* as the above, and then publish it, unless he thought his adherents to be "*weak dupes*," more so than the Latter-day Saints ever were.

Should this learned writer ever undertake to define the author of the Book of Mormon, or should he say who he supposed the author to be, the public would be bound to believe it according to the rule generally adopted by which to judge, viz.—

Rule 1st.—Because a reverend gentleman says it is so.

"O," says one, "Joe Smith is a false prophet, he is an imposter, a deceiver, (Rule 2nd,) for the Rev. Mr. — says so. I am sure it must be true, for the Rev. — is a learned man, and he must know all about it."

"Our minister," says another, "told me that the Book of Mormon is a made up thing, 'a fanciful novel,' 'a romance;' I am certain it must be the case, (Rule 3rd,) for the Rev. Mr. — is a very high learned man."

"O these Mormon priests or missionaries are an ignorant set of fellows!" says another, (Rule 4th,) "for the Rev. Mr. — says they are, and he is a College learned man."\*

"The Rev. Mr. — tells me that they have got a new Bible, that they do not believe in ours, and that they discard our Bible altogether; now this must be true, (Rule 5th,) for the Rev. Mr. — is such a pious, good man; he would not tell a lie for the world."

"The Mormons are a very wicked people, for the Rev. Mr. — said he saw somebody that said he knew somebody that said they were; and the Rev. Mr. — says if any one joins the Mormons, they are obliged to have seven wives, in fact they may have as many as they like; now these things must be true, (Rule 6th,) for the Rev. Mr. — says they are."

\* There are always those to be found who think they know everything, and that others know nothing; but when sounded, are found shallow.

Rule 7th.—"The Rev. Mr. — says you must not go to hear the Mormons preach, or rather, I may say, babble; you must not read any of their books or tracts, nor suffer them to be in your houses, they are blasphemous! they will deceive you; they will draw you in; and if you have anything to do with them, there is an influence that you cannot resist. You must allow us, who have been educated and qualified, to judge for you; you must not think of judging for yourselves; you must not think of such a dangerous thing; you must not think of being so presumptuous."

Now we leave every one to answer whether the foregoing is not the language generally used—if these are not the rules generally adopted by which they judge.

Why do not Reverend gentlemen come out and tell the public (just what they think) that they have not sense enough—that they are not qualified to judge for themselves; and that they are "*weak dupes*." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Col., ii, 8.

In conclusion, we would caution the people individually and collectively to beware how they believe or love lies, lest they be classed with those mentioned by St. John. Whosoever loveth and maketh a lie, "shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi, 8. By this, we not only learn the fate of those who make lies, but those who love them after they are made. Therefore, in the name of the Lord God of Heaven, we call upon all such "to repent and be baptized for the remission of their sins," before it is too late.

Finally, we bear our testimony that we know Joseph Smith was a Prophet of God—that the Book of Mormon is true, and that it is the Word of God—that Brigham Young is a Prophet of the Most High God—and that the doctrines of the Latter-day Saints are scriptural, and we defy the world to prove to the contrary by the Bible.

THE pebbles in our path weary us, and make us foot sore, more than the rocks, which only require a bold effort to surmount.



## Civilization of the Indians.

The annual report of the Commissioner on Indian Affairs has given occasion in numerous journals, to articles rather threadbare, but very characteristic. From under the disguise of philanthropic lamentations over the failure of all attempts at the civilization of the Indians, a Mephistophelian spirit of mockery at all such efforts too evidently peeps out. It is a horrible thing, say these journals, rolling up the whites of their eyes—it is a horrible thing this brutalization of the Indians with rum in the first place, then their expatriation, and finally their extermination; but it is their destiny and ours. Providence has destined us to brutify, butcher, and exterminate, and the Indians to be brutified, butchered, and exterminated. Why then, the implication is, continue to struggle against the will of God and the decrees of nature? Why even lament over that which is inevitable and which is a necessary step toward changing the howling wilderness into populous and happy commonwealths?

Doubtless the efforts hitherto made for the civilization of the North American Indians have met with but very partial and temporary success. The whole blame of this failure the journals to which we refer—and they are but the mouth-pieces of a large party among us—are inclined to saddle upon the intractable nature of the Indians, joined to God's design to have them exterminated. This is a short and comprehensive method—but before falling in with it, let us stop a moment to inquire whether this failure ought not to be ascribed, in part, at least, to our own ignorance and stupid self-conceit.

Our whole method of dealing with the Indians from first to last, whether in peace or in war, whether intended to exterminate or intended to civilize them, from Endicott's expedition against the Pequods to Harney's expedition against the Sioux, from the attempts of Massachusetts to civilize and christianize the Indians of New-England, down to those now going on under the patronage of the United States—have all been deeply marked by, and have received their controlling spirit from that sentiment of caste, that carefully cultivated English prejudice,

which, after shaping for two centuries our policy with relation to Indians and negroes, now aspires to control it also as to the Irish and other emigrants from abroad.

It was a popular doctrine with the Puritan settlers of New England, as well as with the Presbyterian settlers of Western Pennsylvania—nor was the same idea without its supporters in colonial Virginia and the Carolinas—that the Indians as well as the negroes were of “the cursed race of Ham,” and as such only fit to be enslaved or exterminated. The men of that day, if not such great anatomists and physiologists as Dr. Morton, Mr. Squier and Mr. Gliddon, were much better read in the Bible. Instead of the modern fashionable jargon about “anthropological laws,” they sustained themselves not less intelligibly and adroitly by misunderstood and misapplied texts of Scripture. Especially were they fond of likening themselves to the Jews; hugging to their hearts the flattering notion that they were a peculiar race, God's chosen people, whom he had brought out of Egypt, not only destined to possess the new western Canaan—a land flowing with milk and honey—but also to drive out and exterminate the primitive inhabitants, the idea of any associations with whom was scorned, except in the character of superiors and masters.

It was the stubborn antipathy of caste, then as now most deeply fixed in the minds of the most ignorant, brutish and blackguard part of the community—though not without its advocates, too, among the ministers and the magistrates—that proved the sorest obstacle and most grievous stumbling-block to the truly benevolent Eliot in his efforts to Christianize and civilize the Indians in the neighbourhood of Boston. It was with the greatest difficulty, and only by the most unwearied efforts, that he obtained for any of them the privileges of Church membership, which, indeed, as well as the privileges of civil citizenship, were never conferred upon them except in a very modified form, by which they were reminded at every turn that they belonged to an inferior and subject race. And hardly had the untiring industry and persevering zeal of

Eliot established the "praying Indians" in towns by themselves, introduced among them schools, agriculture, and the first arts of civilized life, when advantage was taken, on the part of the bigoted and infuriated multitude, of the breaking out of Philip's war to seize them as prisoners and to treat them as enemies—which with the higher spirited among them naturally operated to make them so. This procedure, indeed, may be considered as having given the death-blow to the experiment which Eliot had set on foot. The missions, indeed, were kept up, but in all his more benevolent and enlightened views Eliot had no successors. The Indians were pushed off to remote points, out of the reach of civilized influences—Cape Cod, Martha's Vineyard, the Housatonic; and when that fertile valley invited settlers, the families which had been collected there from Eastern Massachusetts were removed thence to Western New York—thence to Wisconsin, thence beyond the Mississippi, thence to be removed—nobody knows where.

Cotton Mather sagaciously remarked, as one of the most striking traits of Indian savage life, that they knew little or nothing of the comforts of a settled habitation; that they seemed always uneasy, always on the point of going somewhere else. And this great evil of savage life, so inconsistent with the very commencement of civilization, the Government of the United States—notwithstanding its almost uniform good wishes for the Indians, and, in many respects, great generosity towards them—has, by adopting the Massachusetts policy of removal toward the frontiers, greatly contributed not only to perpetuate but to aggravate. Many tribes have already been removed twice, some the third or fourth time. At this very moment a fresh removal is pending over the tribes now in Kansas and Nebraska, many of whom or their fathers came from the Eastern States. This constant removal to the frontiers is attended with a double evil. Not only does it keep the Indians still in the wilderness, but it brings them into contact with precisely that class of the white population in whom the spirit of caste is strongest, in whom antipathy and hatred, sucked in with their mother's milk, are too apt to extinguish every sentiment of humanity, and who, being half savages or more themselves, are but little qualified to be teachers of

civilization, even if they were inclined to take the Indians as pupils.

This has been the first great mistake, and out of this a second has grown. Instead of confining the Indians to a limited quantity of land, such as would induce and compel them to apply to agriculture for a livelihood, one of the inducements held out to them to remove has been an enlargement of their borders, such as might still tempt them to try to live by hunting—at the best but a precarious mode of life, and with the diminution of game, consequent on the extension of the white settlements, constantly becoming more so.

A third blunder has realized the fable of the tender mother, who refused to let her son venture into the water, lest in trying to learn to swim he might be drowned. It being assumed that the Indians were an inferior race, not to be trusted with the Anglo-Saxon privilege of individually taking care of themselves, the new lands have been granted to the whole tribe in a body, being in fact but a mere right of temporary occupancy instead of being partitioned out to individuals. Now, next to settled habitations, the first condition of civilization is a distribution of land to individuals, and this impulse to civilization and improvement the Indians have never had.

The third distinguishing trait of our National Indian policy is one which originated with the Federal Government; and which, though conceived in the most generous spirit, has been attended with the most fatal results. In the compensation granted to the Indians for their ceded lands, our Colonial ancestors were exceedingly penurious. A hatchet, a pair of breeches, a few charges of powder and shot, were thought ample compensation for a township. The sums granted by the National Government for like cessions, especially in all its recent transactions with the Indians, have been most profuse; and being in money, they have placed the Indians in the predicament of ignorant and inexperienced persons made suddenly rich, and exposed thereby to all the pernicious arts and assiduity of a set of sharpers, who seek to fleece them of their money, by seducing them into all sorts of vices and extravagances. How many Anglo-Saxons, subjected to this sort of discipline, would turn out shining patterns of sobriety, industry and thrift?